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Such times are not adapted to encourage the spirit of saving, but where it has once been firmly planted it is hard to uproot it. Such is the history of nearly every successful savings bank, and that of Paris is no exception to the rule. The founding of the bank, and its experiences during the Franco-Prussian War, which the author has described with great detail, are excellent illustrations of the type.

Peculiar to the Paris savings bank especially are its centralization and its intimate relations to the national finances. Spread over Paris there are innumerable branches of the parent institution, and the author gives us no intimation that other savings banks are to be found in the city. A single institution has met the needs of the city, and from small beginnings has grown until, in 1890, it had 600,000 depositors, with nearly 150,000,000 francs to their credit. Indeed in its earlier history the governing body had to withstand a large pressure to establish branches outside of the capital. Otherwise the whole savings banks system of France, which to-day comprises 543 institutions with five and a half million depositors, might have been concentrated in a single institution.

The funds of the savings bank have been invested since its origin in the public debt of France. This has brought about intimate relations with the administration of the public debt. It has made the banks, in a greater degree than elsewhere, public institutions. The hand of the government has not infrequently interposed in their operations, and yet at no time has their independence or efficiency been thereby impaired. A generous recognition of the valuable social services of these bodies by the government has prevented the latter from turning them aside from their proper functions.

R. P. F.

TWO ITALIAN WORKS ON THE STATE.

Lo stato moderno. Pel Professore ATTILIO BRUNIALTI, Deputato al Parlamento. 8vo, pp. cxi. Torino: Unione Tipografico-Editrice, 1891.

Lo stato e la chiesa in Italia. ATTILIO BRUNIALTI. 8vo, pp. cccxxv. Torino: Unione Tipografico-Editrice, 1892.

The former of these two works deals with the general theory of the State; the second is a study of a concrete problem. In *Lo stato moderno*, Professor Brunialti proposes a strictly scientific treatment of his theme, and to this end divides his book into three parts. In the first he traces the development of the State itself and the changes wrought in it by the great events of history; in the second he criticises the more important doctrines or theories of the origin of the State; and in the third he examines the State as it at present exists.

In following out his plan, Professor Brunialti gives evidence of an extremely wide range of reading. He emphasizes the influence of Aryan character upon the political evolution; touches upon Semitic, Greek and Roman institutions; points out the centralizing influence of Christianity or the Church; and shows how the Teutonic individuality tempered the prevailing despotism. The Protestant Reformation, in his opinion, had little significance for the development of political institutions, while the English Revolution marks the first appearance of the modern State, as the American Revolution marks its complete realization.

There is, says Professor Brunialti, a vital connection between the various doctrines or theories as to the origin of the State. The theocratic doctrine is shown to have been much modified by the latest of its adherents. The social contract naturally comes in for a more detailed discussion; and its pretensions as a sufficient explanation of the genesis of the State are denied on the well-known historical and logical grounds. The theory which makes the State the product of man's enlightened reason finds no acceptance with the writer. It is those who regard the State as an organic growth that are nearest the truth.

Having in the third part very briefly answered why and how the State exists, the author passes to a careful examination of the essential and the secondary elements of the modern State, to a contrast between the notions of State and Nation, and to a discussion of sovereignty. Last of all, the conformity of Italy to the ideal of the modern national State is suggested.

It is, of course, not Professor Brunialti's purpose to give within the narrow compass of 140 pages an exhaustive discussion of so great a subject. His aim is evidently to present a brief outline of the science. This being held in mind, there can be little doubt as to the merits of the work. In the first place, the style is delightfully clear. While the statements are necessarily concise, they are at no time obscure. In this important respect the book is fully up to the high plane of the other works which come to us from the same country.

The spirit and general method of the present work are such as Professor Brunialti's earlier writings on related subjects would lead us to expect. The position taken is in general much the same as Bluntschli's; in fact, at points the treatment is Bluntschli's, even to details. The writer is broad, progressive and liberal, without being revolutionary. He finds none of the great thinkers entirely at fault, and gives to each his part in the gradual evolution of the truth. Of his liberality and fairness there is evidence in the passages wherein he pays high praise to England and America for their part in helping on

the realization of the modern national State. Of his insight, the best illustrations are found in his criticism of the social contract, and in his most interesting characterization of the modern State. It is especially gratifying to American readers to find him familiar with our own political history.

No doubt every reader will be able to find what to him will appear imperfections in the form and proportion, or in the treatment. It might, for instance, seem that one who professes to make his work above all else scientific, and who ought, therefore, to take his material as he finds it, does wrong to deny to Austria and Russia the quality of States. "States held together by force of dynastic and diplomatic interests, by the laws of the balance of power, may be and are States for diplomacy and politics, but not for science." Indeed, our author himself admits that he may unconsciously have had Italy before him as his type or model. It might again be thought that there is too little of the writer's own estimate of conflicting opinions, and that the important notion of sovereignty is treated all too briefly. But all this depends upon the reader's individual fancy; and it is quite likely that Professor Brunialti's scheme will raise fewer of these minor objections than would any other that might replace it. The fact remains that the little book has great merit. It is sound and readable. As an epitome it cannot easily be bettered.

The temper in which Professor Brunialti approaches his study of the Church in Italy is fairly indicated by the motto which he places on his title page: "*En ces délicates matières chacun a raison par quelque côté.*" The ground is prepared for his special study by a brief but excellent summary of the various systems of relation between Church and State. The subjection of the Church, or, more properly, its identification with the State, and its supremacy over the State, have in turn yielded to a better system, the separation of Church and State. The word separation must, indeed, be taken with limitations; it must not be understood to imply a complete severance of all relations. Both the interests of the State and the success of the Church demand that there shall be more or less of mutual relations; each must take account of the activity of the other. But with these limitations the separation is a necessity of modern times.

The complicated relations between the Roman Church and Italian States through the long centuries of disunion and foreign domination are briefly summarized; and the steps by which the unification of the peninsula was at last brought about are followed with care.

It is with the annexation of Rome that the relations of the Church and the new nation assume their greatest interest; and it is, accordingly, with this recent history of his subject that Brunialti deals at

greatest length. The tone of the work is here that of the highest patriotism. Each measure whereby the State strengthened its new position is carefully weighed. The unification of Italy is the supreme necessity before which all other considerations must give way. The position of the government in matters of religion is that of neutrality ; yet the pre-eminence of the Catholic religion is assumed. The limitations placed upon the clergy are matters of expediency. The introduction of civil marriage, the abolition of church tithes, the reorganization of church property, the liberation of the press, the reformation of the religious associations and of popular education, all these are measures compelled or justified by social, political and economic considerations, and they imply no antagonism to the Roman Church.

As a whole it is an able plea for Italian nationality. That Italy can and must retain her dearly-bought rank as a "modern national State," he is fully assured, and any tradition, custom, or law that threatens her welfare should not be cherished. He can face with perfect calmness the possibility of the Pope's permanent withdrawal from Italy, even from Europe. Yet he has no bitterness toward the Roman Church as such. He insists that the differences between Italy and the Pope are political, not religious. He urges forcibly and eloquently the high importance of compromise and harmony between the Vatican and the State, a compromise in which each of the rival powers shall be limited to its own proper field ; but he sees in the present attitude of the Church little encouragement to hope for an early agreement. With the reforms which have strengthened Italy since the completion of the kingdom, he has in general hearty sympathy.

It goes without saying that Professor Brunialti is thoroughly familiar with his subject, and that he handles it in a manner pleasing, yet serious. His breadth of sympathy and his freedom from prejudice should be noticed. The quality of the work is, in short, such as one ought to expect from an enlightened and patriotic publicist.

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An appeal to the Canadian Institute on the Rectification of Parliament. By SANDFORD FLEMING, C. M. G., LL. D., etc. Pp. 176. Toronto, 1892.

On the first of January, 1892, Chancellor Fleming brought to the attention of the Canadian Institute the importance of a reform in the method of electing members of Parliament, and within a short time the generous offer of a friend placed at the disposal of the Institute